

**Instructions**  
\* FOR  
**APPRENTICES**  
AND  
**SERVANTS.**



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# Instructions

## FOR

### *Apprentices and Servants.*

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#### S E C T. I.

#### *Of the Respect due from Servants to Masters.*

Q. **T** Here being particular Duties belonging to every State, pray tell me, What are the Principal Duties of Servants?

A. As to what concerns their Masters, and those, whom they serve, their Principal Duties are, *Respect, Fidelity, and Obedience.*

Q. What do you mean by *Respect*?

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A. I mean, that Servants are to be mindful of the Command given by S. Paul, Rom. 13. 7. *Render therefore to all their Dues.*—*Fear to whom Fear, Honor to whom Honor.* There is an Honor due to all, who have any Superiority or Authority over us: And Masters being in this degree, according to the Order of God, there is an Honor or Respect due to them from Servants.

Q. *How is this Respect to be shewn?*

A. In Behavior, in Words and Actions: Servants are not to say or do any thing, but all ought to be temper'd with such a Respect, as may be a perpetual Acknowledgment of the Superiority Masters have over them.

Hence, 1<sup>st</sup>, Servants are not to give to their Masters Surly or Disrespectful Answers.

2<sup>ly</sup>, They are not to mock them, nor by any Words, Signs or Gestures, express a Contempt of them.

3<sup>dly</sup>, They are not to make any Discourse with their Fellow-Servants of any Failings they apprehend or observe in their Masters, and much less with Strangers.

Q. *If their Masters, &c. are unreasonable in their Commands, and by Passionate or Abusive Words provoke their Servants, must not they answer?*

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A. The Advice given by *S. Paul, Tit. 2. 9.* is, *Not to answer again*, at least, not to Contradict them: But if there be sometimes reason to give an Answer, then this cannot be reprov'd, if it be done with Respect. I am sensible, how difficult this is, under some Provocations; but it being their Duty to be ever Respectful and Moderate, the Difficulty obliges them to be more Watchful in their Words, but cannot excuse them from their Duty. Every Christian is bound to submit to the Difficulties of their State, and bear them with Patience. And since this is what particularly belongs to Servants, they must labor with Humility and Meekness to bear the Burthen of their Condition. It were to be wish'd, that Masters, and all in Authority, would follow the Advice of *S. Paul*, in governing their Passions, and using Moderation with their Servants; but if Masters are wanting to this Duty, and are unreasonably provoking, this is no Warrant for Servants to lose either their Respect, or their Patience.

Q. *How are Servants to come to the Practice of this Advice?*

A. By observing their Master's Temper and their own. If Masters are of a Passionate Temper, and grow more Exa-

perated, upon the least Reply, there is then a necessity of hearing all with Silence, whether the Reproof be deserv'd or no; since it cannot be advisable then to speak, when it can do no Good, but only help to encrease the Storm.

The like Silence ought to be observ'd, when Servants know their own Weakness to be such, that however they resolve upon being Moderate in their Answers, yet they seldom begin to speak, but Passion soon carries them beyond all Bounds of Moderation and Respect; for in this Case again, 'tis better to be wholly silent, than to make things worse, by speaking.

*Q. But may not there be just Occasion for Servants to speak, when they are unjustly reprov'd, or have unreasonable things impos'd on them?*

*A.* There may be often sufficient Occasion for speaking; but it cannot be reasonable for Servants then to speak, when Masters are not dispos'd to hear. Whatever therefore the Occasion be, it is much better to be silent for the present, while Passion makes the Master unfit to hear or judge aright, and to wait for some better Season, when all things being compos'd, he may be in a Disposition of hearing and doing that which is just.

*Q. But*

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Q. But don't you think it hard to be silent, when Servants know themselves to be unjustly reprov'd, and are condemn'd for what they never did?

A. I have already own'd this to you; but it being a Hardship belonging to their State, they are bound to be prepar'd for it: And if they cannot submit, they are not such Christians, as their Condition requires them to be. Hear from S. Peter's Advice, what he expects from Servants: *Servants, says the Apostle, be subject to your Masters with all Fear, not only to the Good and Gentle, but also to the Froward, 1 Pet. 2. 18.* He expects from them, that with Patience they bear the Inconveniencies of their Master's Passion: And he gives sufficient Encouragement, by shewing them, That if they do well, and suffering for it, take it patiently, it is acceptable to God. Here he supposes, it may be their Case to suffer wrongfully; and instead of expressing his Compassion towards them, he advises them to submit with Patience, with the Assurance of doing in this what is well-pleasing to God.

Here then you see Servants have the same Encouragement to bear with the uneasie Temper of those over them, and likewise whatever Trouble these give

them, as all other Christians have to bear patiently all the Difficulties and Misfortunes of Life; and this Encouragement is, that Patient Suffering is well-pleasing to God, and that he will be their Reward.

*Q. When again are Servants to practise this Silence?*

*A.* When by Observation they find those, who are over them, to be naturally of a Fretful and Uneasie Temper, which seldom seems pleas'd with any thing, and therefore scarce knows any other Language with Servants, besides making Exceptions, and finding Fault.

*Q. When again?*

*A.* When they have Reason to believe, that the Occasion of their Master being in Passion with them, is because of some Trouble, Misfortune or Pain, which has put him out of Humor. In these two Cases, 'tis best for Servants to be Silent under all manner of Reproof, because, tho' it may be express'd with Sharpness, yet they have reason to believe, that it is either nothing more than their common way of speaking; or that the Passion is not rais'd against them, but only fell upon them, as they by chance came in the way: And that if they let it pass, all will be soon compos'd again.

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It is a common Duty of all Christians to bear with the natural Imperfections of their Neighbors, and peaceably to submit to the Mortification of their Disagreeable or Uneasie Temper, as there may be occasion for it. And this Duty presses more particularly in regard of those, who have Authority and Command over us, so that we cannot impatiently complain of their difficult Humor, without a Fault. Have not then Servants Reason to bear in Silence the uneasie Temper of Masters, since there is no Person in whatever Condition, but who is oblig'd to dissemble many an Uneasiness given them by those, with whom they live, for the keeping of Peace; and those, who have not Patience for this, how is it possible they should escape being in a perpetual Fret within, and a perpetual War without? The Case therefore of Servants is not so particular in this Point, but it belongs to other States, all having this Hardship to bear in some degree or other: And this many Servants find, who changing their Condition, in hopes of being reliev'd in their present Complaints, see themselves oblig'd to another sort of Compliance, such as makes them think all their past Uneasiness to have

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been a Happiness, in comparison of what they now suffer.

*Q. Then you recommend Silence, as a General Rule for Servants, under all manner of Reproof?*

*A.* There must however be some Exceptions, as when a Master presses a Servant to give an Answer; for thus it may prove, that there may be as great a Disrespect in this Stubborn Silence, as there is at other times in being too forward in answering. It may likewise be allow'd them, in any Reproof, to make their Plea in short, by declaring the Truth; and if this be not accepted, then to submit in Silence and Patience, rather than justifie themselves by Passion. It cannot likewise be disapprov'd in Servants to speak, when they can do it in a Respectful manner, and Masters seem easie in the Liberty they take.

All therefore that I discourage here in Servants, is only such Speaking, such Replies, and such Answers, as are not becoming their Condition; but having something of Disrespect in them, are to be condemn'd as Offences against the General Duty of their State. And this being a Duty, which God has impos'd on them, they are bound to comply with it, as they desire to be his Servants. If it be

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troublesome, it is a Trouble, which may be overcome by watchful Endeavors; their own Interest obliges them to take Pains in this Victory, that they may have Peace here, and hereafter.

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### S E C T. II.

*Of Fidelity, in duly performing what they undertake.*

Q. *What is the Fidelity belonging to Servants?*

A. 'Tis a Duty, by which they are oblig'd to be Faithful in all, whatever belongs to their Charge.

Q. *In what does this chiefly consist?*

A. It consists chiefly in two Points; that is, in duly performing what they undertake; and in managing with Care whatever is entrusted with them.

Q. *How are they to satisfy the first Part, of duly performing what they undertake?*

A. S. Paul tells them how, Ephes. 6. 6. They are to do all, Not with Eye-Service, as pleasing Men, but as the Servants of Christ, doing the Will of God from the Heart. Doing their Service with good Will, as to the Lord, and not as to Men; knowing, that  
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*whatever Good thing Man does, the same he shall receive of our Lord, whether he be Bond or Free.*

*Q. What does S. Paul teach Servants in these Words?*

*A. He teaches them several things : First, That they ought to look on themselves, as the Servants of God. 2dly, That in whatever Service they perform, they are to endeavor, not only to please the Eye of Men, but do all with that Care, as to please the Eye of God. 3dly, That the Motive in all they do, ought to be, to comply with the Will of God. 4thly, That the Comfort of all their Labors is to be; that the most difficult Labors are due to God; that God will be the Recompence of whatever is done faithfully, who has no Respect of Persons, but will reward the Servant, according to his Works, as well as the Master.*

*Now if Servants are to do all things, not as pleasing the Eye of Men, but as pleasing God; it is very plain, that Servants are not only to be Careful and Exact in what they do, when their Master's Eye is to examin their Work; but likewise when they have no Eye over them, to commend their Diligence, or reprove their Neglect: Because the Work they undertake is their Duty, and ought to be*  
done

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done for Duty sake, and because God always sees them. This is the Fidelity belonging to Servants, as to this Point, and is the Meaning of *S. Paul's Words*, when he bids them do all, not with *Eye-Service, as pleasing Men, but as the Servants of Christ, and doing the Will of God from the Heart*. And if they follow his Direction, they may be sure, besides the Yearly Wages from their Master, they will have God to reward them.

Whence 'tis very evident, those Servants are wanting to their Duty, and commit a Sin, who are then only careful, when they have an Eye over them, or know what they do will be seen; but in other Circumstances, when they have no Witness, and apprehend no Reproof of their Neglect, do their Work carelessly, or leave it undone; for these are only Eye-Servants, they forget that they are the Servants of God, and instead of a Reward, will find him the Punisher of their Neglect.

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## S E C T. III.

*Of Fidelity, in managing what is entrusted with them.*

**Q** *HOW* are Servants to satisfy the other part of Fidelity, which is that, *Of managing with Care, whatever is entrusted with them?*

*A.* They satisfy this, by being so Careful and Just in all they undertake, that their Master be not a Loser in any Way, thro' their Fault.

By this then Servants are oblig'd, *First*, To be so careful of whatever Goods are under their Charge, that they be not injur'd, lost or stoln, by their Sloth or Neglect. You know how many things require the Care of Servants, as in all belonging to Furniture, Cloaths, to Eating and Drinking, &c. Without this due Care, some of them are very much prejudiced, others become wholly Useless, and the Masters are often great Sufferers, by Servants not being diligent in what they undertake, and is their Duty to do.

*Secondly*, They are oblig'd to see, there be no Waste of any thing under their Charge,

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Charge, but must manage all with as much Care and Frugality, as if it were their own. I need not here mention Particulars; they, who know what belongs to a Family, know likewise, there is scarce any thing in it, but what is subject to Waste; and that tho' the Concern seems not much, yet at the Years end 'tis a great Expence to the Master, if in the Use and Care of every thing, there be not that due Management in Servants, which is necessary to prevent the Waste of them.

*Thirdly,* They are oblig'd to see, that nothing under their Care be mis-spent, broken or lost. And they are to reckon all that mis-spent, which is not employ'd according to their Order, whom they serve. Whence it cannot be allow'd them, either to give away, or to treat Companions or Friends, with what belongs to their Master, any further, than they have his Order, or have sufficient Reason to presume of his Consent. And as they are not to do this themselves, so neither are they to give Opportunity to others of doing it, thro' their Neglect, by carelessly leaving the Keys of things under their Charge, in publick, or by letting Doors or Boxes be open, which they ought to keep lockt. For whatever  
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comes thus to be taken away, must be charg'd to them, as occasion'd by their Neglect. Tho' all Servants are, in some degree or other, concern'd in this, yet none more than Apprentices, who have the Care of a Shop left to them; and therefore, if these, by Carelesness, or by talking with Companions, or by leaving the Shop, are the Occasion of their Master being defrauded or robb'd, they must answer for the Wrong done; since the Care of Goods being entrusted with them, 'tis the same thing to the Master, whether he be robb'd by his own Servants, or by such as are invited and encourag'd by their Carelesness.

*Fourthly*, They are oblig'd to be just in all Accompts of Money; so as neither to take Money from those, whom they serve, nor set down to their Account any more, than has been laid out by their Order. In this they ought to be very Just, notwithstanding the fairest Opportunities of defrauding the Master, without any Possibility of his coming to the Knowledge of it. As they are not to wrong him, by taking Money, so neither by keeping what is his in their Hands, unknown to him: And therefore nothing of this can be done, without an evident Injustice, which, tho' hid from Man, is known

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known to God, and will be severely punish'd by him, even more than common Theft, since the Trust repos'd in Servants makes their Crime worse than that of Robbers.

*Fifthly*, They are oblig'd to be Just, in whatever Money they lay out for their Master, and never to make such Bargains, in which they themselves may be Gainers by their Master's Loss. They must not therefore, by the Encouragement of Bribes, be perswaded, either to give more for what they Buy, or take less for what they Sell, than they would do, were the Concern altogether their own. They must not Buy at a Shop, which allows them something for their Custom, when they might buy either better Goods, or better Cheap at another Place, which gives no such Encouragement. If by their Industry or Art, they have made a better Bargain in Buying or Selling, than their Master expects, the Advantage is to be their Master's, and not their own: If he will reward them for it, he may; but they must not reward themselves, by either setting down more than what the thing cost, in Buying, or reserve any part to themselves of the Price receiv'd in Selling.

Q. Are

*Q. Are Servants then to have no Encouragement for being Industrious?*

*A.* This must depend wholly on the Master: And if he should be so hard, as not to give them so much as good Words for what they do in his Service, yet still they are to be Industrious in all they do for him, to the best of their Skill and Power. The reason is, because 'tis their Duty to be Faithful in their Service; this God requires of them, and it is to be done for his and their own sake, tho' the Master may seem not to deserve it: For they are to do *their Service with good Will, as to the Lord, and not as to Men.* Whence those Servants have a great Account to give, who being put out of Humor by the undue or severe Reproofs of their Master, are, upon this, Careless in his Service, neglect their Duty, and matter not how much they mis-spend his Money, or waste his Goods. For in this they are wanting in that Fidelity, which God demands of them, and is therefore due, not only to the Gentle and Meek, who give Encouragement, and seem to deserve it, but likewise to those of the most Harsh and Froward Temper.

*Q. In relation to what you have said above, pray tell me: May not Servants take any thing, which is usually given by those*



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*those Shopkeepers, where they are Customers all the Year?*

A. If such Shopkeepers rate their Goods accordingly, and make the Master pay what they are to give to their Servants, it is not then fair dealing on either side. But if Servants are Industrious to examin the Price of things, and do not keep to a Shop, but where things are as Good, and at as low a Rate, as they can buy any where else; then I see no Reason, but they may take what is given them. But this is a Point, in which Servants ought to be very Jealous of themselves; because in the Business of Money, every one is apt to judge too favorably of what is for their own Interest: And therefore if they do not often try the Price of things at other Places, I fear the Hopes of their own Gain will lessen their Industry, and make them pay in their Master's Wrong.

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## S E C T. IV.

*Of Obedience due to Masters.*

Q. **VV** *What is the Obedience Servants owe their Masters?*

A. S. Paul declares this Duty, Colos. 3. 22. *Servants, obey in all things your Masters, according to the Flesh; not with Eye-Service, as pleasing Men, but in Singleness of Heart, fearing God. And whatever you do, do it heartily, as to the Lord, and not to Men; knowing, that of the Lord you shall receive the Reward of the Inheritance: For you serve the Lord Christ. But he that does Wrong, shall receive the Wrong he has done; for with God there is no Respect of Persons.*

Here you see the full Duty of Servants, as to this Point: *First*, That there is an exact Obedience due from Servants to Masters, in all that is not Sinful. *2dly*, That this ought not to be done, upon the Motive of Human Respect, of Hypocrisie, Flattery or Interest, but Sincerely, in Submission to the Order of God. *3dly*, That they are to consider the Authority of God in him, whom they serve. *4thly*, That they are not to regard the Failings, Weak-

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Weaknesses, or Ill Humors of their Master, but the Authority of Jesus Christ, whom they serve in him, and by whose Authority he commands. *5thly*, That whatever they do upon Command, they be mindful to do it, in Obedience to God, and in such a manner, as to hope for a Recompence from him. *Lastly*, That if the Master deals unjustly with them, they are to desire no Revenge, but remit their Cause to God, who will punish Injustice, whether in Master or Servant, without Distinction of Persons.

In this Direction given by *S. Paul*, who shews, what is to be the Obedience of Servants, you may observe,

*First*, That Servants offend God by disobeying their Masters, and by so doing, are guilty of Sin. *2dly*, That if they grumble, and express an Unwillingness to comply with their Master's Commands, they fall short of what *S. Paul* requires of them, which is, To do their Service *with Good Will*. *3dly*, If they do not what he commands, heartily, and as serving God, notwithstanding all the Morose and Peevish Humors, to which he may be subject, they wrong their own Souls, and cannot expect the Reward promis'd to those, who do all their Service *heartily, as to the Lord*.

Q. Is

*Q. Is there no Exception in this Obedience due to Master? What if they require that of Servants, which they never undertook, and in Reality belongs not to them to do?*

*A. Where this is evidently the Case, it is a good Plea for an Exception. But there cannot easily be Evidence in this, because the Work of Servants is seldom so strictly limited; for whatever the Business be, for which they are taken, yet 'tis generally suppos'd, they should be ready to set their Hand to any thing else, if thro' any Accident, it be requir'd of them. And therefore I cannot but fear, when Servants make this the Reason, for not doing what they are commanded, it is generally the Effect of their own Sloth or Ill Humor, which take up this Argument to cover them.*

*Q. But will not Servants soon be impos'd on, who except against nothing, that is requir'd of them?*

*A. It is possible they may, but this can be only from very ill-natur'd People: For certainly with all others, there is nothing can more recommend Servants, and make them more valuable, than when they are of a free Disposition, and ever ready to put their Hand to any thing, as Occasion may require, tho' it be not what properly belongs to their Place:*

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Place: This has something generous in it, and cannot fail of gaining the Esteem and Love of those, whom they serve. And as for those Servants, who are more Formal and Ceremonious, so as to be often making Exceptions, and questioning, *Whether doing such and such things belongs to their Place?* 'Tis certain, tho' they may thus endeavor to prevent what they call *being impos'd on*, yet that they are Losers by this excessive Nicety, by thus drawing on themselves the Dislike of those over them, who can never judge them fit for their Service, since the Business of a Family, in the many Accidents, to which it is subject, can never allow of this Confin'd and Formal Temper, and there is nothing more disturbs the Peace of a Family, and makes Quarrels amongst Servants, than the Ceremonies of one such Nice one, who is so fearful of going beyond his Bounds.

*Q. Well, but if a Servant be commanded to do, what in it self is Unlawful and Sinful, must he obey?*

*A. No; in this Case, God is to be obey'd, who forbids it, and not Man. Hence if a Master is so ill a Christian, as to require what is evidently Sinful; the Servant is not only bound to venture his Displeasure, but likewise the Loss of his*

his Place, rather than comply with such Commands; and if the Fear of such a Loss prevails on him to act against his Conscience, he may be assur'd, he in so doing, forsakes God for Man, and can be no Disciple of Christ.

*Q. What if the thing requir'd of the Servant be not in it self evil, and yet so, as to be concurring and aiding in something that is Sinful? There are many sinful Intrigues, which cannot be manag'd, without the Knowledge and Assistance of the Servant. Alike Concurrence is necessary in Frauds and Oppressions. A like in Drunkenness, &c. Can a Servant concur in these, in Obedience to those, whom he serves?*

*A. No, he cannot do it, without being guilty of the Sin, in which he concurs, that is, if he does it with the Knowledge of his concurring to what is sinful. He that keeps Watch, while the House is robb'd, is guilty of the Robbery. He that carries Messages, or conveys Letters, for the accomplishing a Wickedness, and knows what he does, is guilty of whatever Crime it be, to which he directly concurs. And I cannot but think, that he, who carries Drink to his Master, when he knows, 'tis to make him Drunk, might, with as much color of Innocence, fetch Peyson for one, who seems resolv'd o drink it.*

*Q. If*

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*Q. If the Master commands not what is directly Sinful, and yet hinders the Servant from complying with such Duties, which he thinks himself in Conscience oblig'd to satisfy; is this sufficient Reason for the Servant to dispence with such Duties, or is he oblig'd to quit the Service?*

*A.* Some kinds of Duties, as of Prayer, going to Church, &c. may be sometimes dispenc'd with, in Compliance with a Master, and rather than disturb the Peace of a Family: But if the Circumstances of the Family, or the Business of it, or the Perverse Humor of the Master be such, as generally not to allow the Servant Liberty of performing such Duties, which in Conscience he is oblig'd to satisfy; then the Servant is bound to quit such a Place, and seek another, where he may have Opportunity for satisfying his Conscience.

*Q. But if he has a great Advantage where he is, and cannot change, but with very considerable Loss?*

*A.* He is still bound to seek another Place, because the Advantage of this World is not lawful, when it is to the Loss of the next. Servants, as well as others, are bound, in the first place, to seek the Kingdom of God; and, if they stay in such a Place, where they cannot  
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seek the Kingdom of God, by serving him, as they know they are oblig'd, they offend against this Command of Christ, by neglecting the Kingdom of God, for the Convenience or Interest of this World. Upon which Consideration, I think all Servants, in the Choice of a Place, ought not only to have Regard to the Wages, but likewise (and that more principally) to the Convenience of seeking the Kingdom of God, in being free from ill Company, in living in Christian Disciplin, and having the Opportunity of serving God according to Conscience. And, as for those, who take not this into Consideration, but for an inconsiderable Interest put their Salvation to the hazard, 'tis a sign, their Concern for Eternity is not great; and then how little can their Hopes be of coming to the Promises made to those, who seek first the Kingdom of God?

*Q. I apprehend now, how far Obedience goes: But pray tell me; may not there be a Fault in Servants, in doing more than they are Commanded?*

*A. There may sometimes, by out-going their Master's Orders; but the particular Case is in those Servants, who, having the Care of Children, quite outgo their Commission, in taking upon them to correct*



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correct them, without Orders for it, and ever treating the Children, according as they themselves are out of Humor; so that if they happen to be chid, the Children must certainly be beaten for it. This is not Obedience, but Usurpation, and such as Servants cannot answer; I confess, untoward Children may seem to want such Correction; and Servants may try all other ways to bring them into better Order, but they must not endeavor it by beating them, except they have express Order for it; and even then ought to be very careful, there be no Passion, in what they do.

As giving Correction is generally exceeding Commission; so frightening Children is much more so, and therefore not to be done on any account. Those, who know the Mischiefs caus'd in Children by Frights, must be Barbarous, if they attempt it; and such as do it, without thinking of the Mischief, betray their Indiscretion, or want of Experience, and shew themselves unfit for the Charge they have undertaken.

## S E C T. V.

*Of Duties to Fellow Servants.*

**Q.** *These are the Principal Duties of Servants to those, who are over them; but are there not other Duties or Rules to be observ'd to Companions or Fellow-Servants?*

**A.** There are; and they are such, that if they are not carefully observ'd, 'tis impossible they should be good Servants, or satisfie those Duties they owe their Masters.

**Q.** *Which are these?*

**A.** The First is that of being *Mild and Moderate* both in Words and Actions; this is necessary for living in peace with Fellow-Servants; because some are so subject to Passion, that a morose or harsh word is enough to raise it, and occasion a Quarrel. This Moderation is with the more reason expected from Servants to their Companions, because they know how disagreeable and uneasie it is to them to be treated with harshness by those, whom they serve; and having often occasion of feeling this in themselves, one would think it should make them very careful, in not giving a like uneasiness to their

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their Companions. And hence their little Reflection is very surprizing, who knowing not how to take a hasty word from those, who are over them, without Resentments and Complaints of their ill Humor, upon the least occasion are so Snappish and Morose to their Fellow-Servants, as if none had any Sense of Ill Usage, besides themselves.

This is a Point I press to the Consideration of Servants, for their Common Peace; for that living under the same Roof, they are bound to maintain a stricter Bond of Charity with their Fellow-Members of the same Body, than with Strangers, and therefore ought to be very careful in avoiding all that, which may give any disturbance, or cause uneasiness in their Companions. For this end they ought to be ever mindful of doing, as they would be done by, and not treat them in such a manner, as they themselves cannot bear with Patience even from their Masters. With greater reason then they ought to govern their Passions, and not take the liberty of abusing their Fellow-Servants with ill Language, or reproachful Names, because this is still more provoking, and being the ready way to breed Contention, is directly contrary to that Charity, which the Gospel demands of them.

A Second Duty, is that of having Patience with one another, and mutually bearing with one another's Infirmities. For tho' there would not be much need of this, if the former Rule were strictly observ'd; yet since it cannot be expected, but that some may be wanting in the Duty there prescrib'd, and instead of doing all with that Moderation and Meekness, as is requir'd, may give Provocations and great Uneasiness to their Companions; hence there is a necessity, that all Servants should learn to have Patience, and bear with one another. The General Reason for this is, because without observing this Rule, there can be no possibility of preserving that Peace and Charity, which are necessary in a Christian Family: And this Peace is so valuable, both as to the Public, and in respect of every Particular Person, that it is very well worth all that Patience, that can be necessary for maintaining it; and those, who will not be at the trouble of it, shall certainly be at more trouble for want of it.

Such therefore, as will not take any Cross, Peevish or Snappish Word from their Fellow-Servants, without returning it again in the same Language of Ill Humor or Passion, have neither the Wisdom

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dom of this World, or the next, because they will be generally engag'd in Quarrels, and seldom be so peaceable within themselves, as to be in a disposition of serving God.

Where-ever there is but a moderate degree of Prudence, it will teach Servants, for their own Quiet, to bear with others. It will oblige them to Reflect, that as they themselves are sometimes out of Humor, so may others be so too: That, as they desire others should bear with them, so they ought to take their turn, and bear with others: That great Allowances are to be given to every Body, as to their Particular Humor or Way: That they are not to expect every one to follow the Rule they prescribe to themselves, and judge best: That the Peevishness of others may be the Effect of some Indisposition of Body or Mind, which they would willingly Remedy, but know not how: That it may be a greater Trouble to themselves, than to others, whom they provoke: That to be Angry at such their Weakness, is no more reasonable, than to be Angry because they Stammer or Squint. So far Common Prudence will direct them; and if they have any Principles of Charity or the Gospel, it will teach them not only this

Patience. but likewise to bear with the Provocations of Ill-will and Malice, to return Good for Evil, to pray for and love their Enemies. And therefore it must be concluded, that those Servants, who will not patiently bear with the ill Humors or Provocations given them by their Companions, but make returns of them, and improve every little Occasion into a Contention or Quarrel, have neither the Reason, which belongs to them, as Men, nor the Virtue, which belongs to them, as Christians. *To give no Provocations* then is one Part of their Duty, and *to take no Notice of such, as are given,* is the other : One Part without the other makes but a Lame Christian : Peace and Charity cannot be preserv'd without both.

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## S E C T. VI.

### *Other Duties to Fellow-servants.*

**T**HERE are still other Rules of Duties for Servants ; as never to discourage or dissuade any Fellow-Servant from being Diligent in his Duty, or from doing  
any

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any Service, which he is willing to perform. This is but too Common a Method made use of by some, for covering their own Careless, Slothful or Exceptious Humor. They know, it will Reflect upon them, if others appear more Punctual in their Service, or more Ready to comply with their Master's Orders, than they; and therefore to cut off all such Arguments, they endeavor to bring their Companions, and especially New-comers, to their own pitch of Idleness. Now by this Means, 'tis true, they may be never reproach'd with their Companions Extraordinary Care; but they take a most unwarrantable way, since 'tis by Corrupting their Fellow-Servants, and preparing them to become the Object of their Master's dislike. If they should purposely Infect them with a Distemper, and by this make them unfit for their Place, it would not be more Prejudicial to them, or more Criminal in it self, than what they do by this Treacherous Artifice.

Again, Servants are to be careful, not to give ill Example to their Companions, nor to put them upon doing any thing that may be Prejudicial to those, whom they serve, or displeasing to God. Upon this Principle, they are to decline all Prophane and Irreligious Expressions, is of

Oaths, Cursing, Swearing, &c. Because these are of ill Example, and besides the Sin, are as a Lesson to others, to do the like. They are to avoid all sorts of Immodest and Filthy Expressions, Relations, Discourses or Songs, because these are directly Sinful, and have a Mark set upon them by the Apostle, as things not to be nam'd amongst Christians. They are not purposely to use any such Expressions, which, having a Double Meaning, may be taken in an ill Sense; for tho' this may be intended only for Mirth, yet 'tis Jesting with Poyson, and may as certainly bring Death to the Soul, as if it were design'd to Kill. They are not to use with their Companions any such Freedom of Words or Actions, which are the Effects of Lightness and Corruption, and carry with them the evident danger of Sin; and as for all beyond this, 'tis so notoriously Criminal, that it needs no Caution here. They are not to carry their Companions into ill Company, or such Houses, where they are in danger of being drawn into Excess. They are not to invite or persuade their Fellow-Servants to such Divertisements, Games or Entertainments, which are forbid by the Master, or may be the Occasion of keeping ill Hours.

They are not to turn Informers against their



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their Companions, (except, in such Cases, where Justice or Charity oblige them to it.) And if they carry Stories to their Masters, push'd on by a Secret Malice or Ill-will against any, they in this Offend against Charity, and not only injure their Neighbor, but do a much greater Injury to their own Souls, by making God their Enemy, and incurring the Guilt of such a Sin, which cannot be forgiven, but by making Restitution for whatever wrong they have done. This is a Point, in which those Servants are very much concern'd, who having the Ear of their Master or Mistress, are in the daily Occasion of falling into this Sin. And the Temptation is so great, whether by their own Itch of Talking, or by the Hopes of Recommending themselves; or by Flattering their indiscreet Curiosity, who seem desirous of Hearing all that passes in their Family, that if they have not a great Command of themselves, and as great Discretion in Distinguishing what is fit to be told, and what not, they will every Day Offend against Charity and Justice, and by these Sins make Void whatever Good they otherwise do in Order to Salvation.

These Rules ought to be observ'd with Care by all such Servants, as desire  
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to satisfie their Duty to God and Man. And where there is not this Care, it can be no wonder, if such Servants fall into remarkable Disorders, and are judg'd by all that know them, as unfit for a well Disciplin'd Family.

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## S E C T. VII.

### *Duties of Servants in regard of themselves.*

**Q.** *Here is one Principal Question yet to come; and that is; What are the Duties of Servants in Regard of themselves?*

**A.** One Duty is that of Prayer: For this being a Means appointed by God, by which Christians are to obtain such Graces and Blessings, as they daily want, it must be as necessary for Servants, as for any other Rank; and the Neglect of it can be esteem'd no less, than withdrawing themselves from the Protection of Heaven, and Robbing their own Souls of those Helps, which are necessary for making them Faithful Servants, and Good Christians.

**Q.** *How can they perform this Duty, who have so little time to themselves, and being generally*

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*generally tir'd, are fitter for Sleep than Prayer ?*

A. Let them but make the best use of what Time they have, and God will certainly accept it, as he did the Widows Mite, when she had no more to give. It cannot be expected they should employ as much Time in Prayer, as those, who have their Hours at Command : But if they make their Business the Excuse of their Sloth, and upon this pretext, Neglect their Duty to God ; when if they were more Careful and Industrious, they might find Time for performing it, they will have God the Judge of their Insincerity and Sloth in his Service, to whom it is known, however they may hide it from all others.

All Services are not so hard as to allow no Time for Prayer : And if all those Servants, who make this their Excuse, would Examin themselves, and see how much Time they find every Day for Unnecessary Sleeping, Curious Gazing, Idle Talking, &c. they might soon discover, that 'tis not Excess of Business, but want of Good-Will, is the general Occasion of their not finding Time to Pray : And that a little more Resolution, with better Management, would help them to all the Time, that could be necessary for this Duty. Leaving  
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ing therefore these with the Advice of being more Industrious, I turn to such, who are really so streightn'd in Time, that they cannot find Opportunity to Pray. And to these I give the following Instructions.

*First*, That they endeavor to be Constant in saying some short Prayer in the Morning, Offering themselves to the Protection of God for the following Day, and to be preserv'd from all Sin.

*Secondly*, That, if by any Accident, they are hinder'd in this, they be careful to supply it, by raising up their Hearts to God, even when they are at Work, and earnestly begging the same Protection of him.

*Thirdly*, That often in the Day they would turn their Thoughts towards God, and Speak to him from their Hearts, with this Assurance, that if they could say no more, than such short Sentences as these ; *Lord have Mercy on me : O God be Merciful to me a Sinner : Jesus, forgive me my Sins : O God, thy Will be done in me : O God, defend me from all Evil : O God, be thou my Comfort and my Strength : O God, Save my Soul, &c.* such short Prayers said from the Heart, might find as good acceptance with God, as the longer Devotions of these, who have more Time.

*Fourthly*,

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*Fourthly*, That they would Offer up all the Work they do, to God, Beginning it in his Name, and Ending it to his Glory: For since all their Labors are to satisfy the Duties of their State, and this is what God requires of them, they may Offer up to him every Work as done in Compliance with his Will, and thus observe S. Paul's Advice, in *Doing their Service with Good-Will as to the Lord.*

*Fifthly*, That since God himself enjoin'd Labor on Adam and his Posterity for the Punishment of Sin, *Gen. 3. 19.* they would Submit to all their Labors, as to the Execution of this Sentence pronounc'd by God against Sin.

*Sixthly*, That as often as they find difficulty in any part of their Duty, as in Rising in the Morning, or in hard Work, or in doing such things, to which they have a dislike, or in complying with Humors or Submitting to Passions, &c. they would consider, it is God's Will it should be so; that it is the Punishment God has set upon Sin, and upon these Motives of satisfying the Will and Justice of God, perswade themselves to a ready Compliance, and make Nature bend to that, to which it is most averse.

If these Rules be observ'd, no Servant need complain for want of Time to Pray,  
for

for that by this way, all they do will be Prayer, and become a proper Means for obtaining the Divine Grace, and whatever other Helps they want of God.

Only let them Remember to add this Instruction to the former ; Of daily endeavoring to Practice Patience, Humility and Meekness, amidst the many Trials and Provocations they meet with in their State. They cannot fail of meeting some every Day, either from those, whom they serve, or from their Companions ; and if under these Trials, they would be mindful to Humble themselves, to suppress all Impatience, to avoid Contentions, and receive both the Troubles and Difficulties of their Place, as from the Hand of God, this Practice of Humility, Patience and Self-denial, would supply all the want of Prayer, and set them on forward in their Way to Heaven, above any thing else they can possibly do.

This I most earnestly recommend to Servants, because the great Art of Salvation, is for all Christians to practice those Virtues, which particularly seem to belong to their State, and to Advance towards Heaven in that way, in which God seems to call them. Now as the Rich are to do this by Hospitality and Alms-giving ; Church-men by being true

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to the Duties of their Function; Parents by the Care of their Estate, Children and Family; the Afflicted and Sick by submitting to their Trouble and Pain; so Servants are to do this by bearing the Burthen of their State, by Patiently, Humbly and Meekly accepting all the Uneasiness of it; so that, if they cannot Pray, give Alms, &c. like others, they have still a way to Heaven, as direct as any others; and there can be no Miscarriage, but because they will not walk in the way belonging to their State, and in which God calls them to him.

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## S E C T. VIII.

### *Other Duties of Servants in regard of themselves.*

**W**Hen Servants have learnt the practice of these Rules, their Improvement in the Knowledge of God, and in the Sense of Eternity, will find them daily more Time for Prayer: But especially on *Sundays* and Holy-days, when having some Rest from their usual Labors, they will be Careful to take the Advantage of such leisure, by turning their Thoughts to  
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God, and employing some Time in Prayer, and the Business of Eternity.

This is certainly one Duty of Servants, as well as of others, to sanctifie the Lord's Day as far as their Circumstances will permit, by the Worship of God, by Prayer, and by carrying on the Work of their Salvation. And because neither Prayer, nor any part of the great Affair of the Soul can be well perform'd, without due Instruction in the Christian Doctrin, therefore all those Servants, who think in earnest of providing for Eternity, make this one Business of *Sundays* and Holy-days, to be well Instructed in the Principles of Christian Doctrin. This they do, by constantly Reading such Books, as are proper for this End, and by Hearing those, who are willing to teach them. And if they cannot Read themselves, they desire this Charity of others to Read to them, take all Opportunities of hearing Instructions, and follow such as are willing to give them.

The Instruction, I here speak of, is not to be confin'd to Catechisms, but extends to all those Books, which teach the Practice of a Christian Life. The Difficulties, and Temptations, and Distractions, which Servants, as well as others, must meet with, oblige them to Read  
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and Hear such Books or Instructions, that by them their Hearts may be rais'd towards God, be quicken'd in his Service, and be inspir'd with new Resolutions of Fighting against their own Passions and Sin, and carefully avoiding all the Occasions of it.

Those, who are not Constant in thus conversing with Good Books, Neglect their own Souls; and tho' they are never so well Instructed, yet if by Reading, they do not Revive what they know, their Knowledge is not likely to bring forth much Fruit, but will be smother'd by the continual Business, Snares and Dissipations of Life, so as to be in danger of becoming wholly useles in them.

Hence it must be reckon'd a Fault in Servants on *Sundays* and Holy-days, to Neglect Reading, or Hearing others Read, what may be for their Instruction; and as for such, who, at that time, Contrive purposely to be out of the way, to be Sleeping, Conversing, or running Abroad, rather than be employ'd in the manner, as the Day requires, and is for their Spiritual Good, there needs no other Mark to fear the Worst of them; for as those Branches, which receive no Nourishment from the Root, must certainly Wither and Die; so those Christians must be in the  
way

way of a Spiritual Death, who make it a Custom to deny themselves that Nourishment which is Necessary for the Life of the Soul. Those, then, who are subject to this ill Custom, thro' Sloth or Neglect, must not wonder, if their Ignorance be great, if their Passions be violent, if they are Strangers to Virtue, if they are Fond of what is Idle and Vicious ; for how can it possibly be otherwise, since they are careless in making use of those Means, by which Knowledge, Strength and Grace, is to be Communicated to them ?

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## S E C T. IX.

### *More Duties of Servants in regard of themselves.*

**T**Here is still another General Duty they owe themselves, and that is, to be watchful against all Corruption and Sin, and more especially against that, to which they find their Nature most inclin'd ; whether it be Swearing, Lying, Back-biting, Quarrelling, filthy Speaking, unbecoming Familiarities, or whatever else it be, by which God is Offended : For since they know, there is no place in  
Heaven

## *Apprentices and Servants. 45*

Heaven for such Sins, these must either be Amended, or else they must conclude themselves to live in the Displeasure of God, and then how vain is the Hope of coming to the Possession of him? This Work is not to be effected, but by Labor, in which they are never to be tir'd; and they, who Work so hard for Bread, and a Poor Salary, are not to wonder, if Heaven is to Cost them some Pains.

But one Principal part in this Work consists in avoiding the Occasions of Evil, by declining their Conversation, who are the Encouragers or Promoters of what is Sinful in them; and if it cannot be wholly declin'd in a Family, they are at least so to manage their part, as neither to Consent to, nor Concurr in any thing, that is Offensive to God.

If any Fellow-Servants are subject to Murmur against those, who are over them, or against the Absent: If any are accus'd to Contentions; if any to Spiteful Whisperings, or Malicious Suggestions; if any to Immoderate Songs or Discourses; the others, who are present, are not, any ways, to encourage or approve such Sinful Conversation; they are not to shew themselves pleas'd with it; but are bound to express their dislike of it, either by leaving the Company, or condemning their Discourse upon the Spot. There

There can be nothing more necessary for so doing, but a Good Will, and a Good Resolution; for tho' there may be greater difficulty in regard of their Betters; yet when all are Equals, any one may take that Liberty, as to reprove whatever is publicly Sinful in the rest; nay, this is so much the Duty of every one Present, that to sit still in Silence, while God is publicly Offended, and our Neighbor justly Scandalized, is no less than concurring in the Sin, and the Silent Hearers are as guilty as the Speakers. I cannot tell, how Christians can do otherwise, than is here prescrib'd, and yet excuse themselves, as Innocent; for, I believe, God will admit of no Excuse; it being Impossible for one, who has a Zeal for God's Honor, or his Law, to sit still a Silent Witness of Companions scandalously Offending him, and let them go on without Reproof; for such are certainly Traitors, and not the Servants of God, who can stand thus and see his Cause betray'd.

*Q. Reproof will be an Encouragement, and no Check, to some, who desire nothing more, than to Vex their Companions.*

*A. If a Reproof be given in earnest, and Threats added, if necessary, of Publishing their Scandals, by informing those, to whom it belongs, a better effect might be*

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be expected. But if upon sufficient Trial, there be no Amendment; the Case may be such, as to oblige a Servant, to seek Remedy by changing Place.

*Q. When?*

*A.* When it carries with it the danger of Sin; as in a Custom of Immodest Jestings, Filthy Discourse, or too much Freedom in Action: For the danger of Sin is so great here, that if expressing in good earnest a dislike of it has no Effect, there is a necessity of informing those, who have more Authority; and if there be no Care taken to reform it, by removing those, who give the Scandal, I know of no other Expedient, but quitting the Place; since no Servant can satisfy a good Conscience if they abide in a Place, where they are daily in danger of being drawn into Sin.

*Q. What think you then of those Servants, who being in Public Houses, must bear all manner of Lewdness, and are daily expos'd to the Abuses of every Wicked and Drunken Guest?*

*A.* I think they take no Care of their Souls, and by loving danger, are likely to Perish in it.

*Q. Are there still any farther Duties under this Head?*

*A.* There is one more, which is that of making a good use of leisure Hours,  
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by all that, which is Sinful or Dangerous. I except not against Innocent Mirth at any time, when it is no hindrance to their Duty, nor against Innocent Recreation at Times allow'd them : But Corruption is so general, and the Temptation of Idle Hours so great, that if Servants are not very Cautious, they may be easily drawn into variety of Snares.

The First Snare is in Conversation, which is subject to many Evils already mention'd ; as to Back-biting the Absent, Murmuring against Superiors, Immodest Songs, Immodest Stories or Discourse, and to Freedoms, which are of the worst Consequence. Those, who are not Resolute in avoiding the Evils of this Snare, whether at Home or Abroad, but give Encouragement to them, either directly, or by too much easiness in complying, cannot be Good Christians, and are in the way to Ruin ; and this much more, if they are for singling out those, whose Principles are not Good, and seem Fond of Corner-conversation.

Another Snare is in Divertisements or Entertainments ; and under this Head I bring all those Inconveniencies, to which great numbers are expos'd, especially Clerks of the Law, and Apprentices: those, who shutting up Shop early, and being

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not tied to the strict Disciplin of a Family, have some Hours, every Night, to dispose of. And here how many the Mischiefs are, let it be reckon'd, not by Imaginary Fears, but by Example : By the Example of those, who affecting a Genteel Air, have found Company to be Early Fops, and have been made so Airy, as never more to be Serious enough for Business : By the Example of those, who being drawn into Gaming, have been soon Bubbled out of all their Stock, and by defrauding their Master, have kept up the Credit of their Broken Fortune : By the Example of those, who being engag'd in Clubs, have been Corrupted with all that is Lewd and Vicious : By the Example of those, who being charm'd with Wit, have been taught to laugh at all that is Sacred : By the Example of those, who Fond of Music, and Balls, could never more Relish the dull Business of the Desk or the Shop.

Let the number be taken of those, who being surpriz'd in this Snare, have prov'd the Affliction of their Parents, the Scandal of their Church, the Corrupters of Youth, and then it will appear, of how great Consequence it is, that all of this Rank should be careful in the better use of their leisure Hours;

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since of the vast number, that become lost to all that is Honorable and Good, I believe there is scarce One in Ten, but what must derive his Ruin from the want of this Care. And while the Proof of this Mischief is so great, be no less than the Presumption or Madness for Apprentices, &c. to put themselves in the way of this General Ruin, by abusing their leisure Time, and to pretend there is no danger in it.

I think I need add no more on this or any other Head, but having given these hints to Servants, of the Duties of their State, and of the Difficulties belonging to it, I leave them with this Encouragement; That tho' their Condition be but Mean, and their Life Difficult, yet they are as capable of Salvation, as any other State of Christians: Let them but be Faithful in their Duties to God, and to those whom they serve, and be watchful against the Corruption of Sin, and they will find God their Eternal Recompence, who without respect of Persons is the Reward of all that are Good, whether Bond or Free.



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